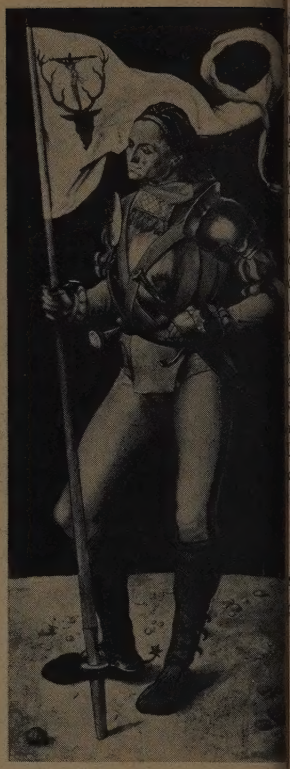
THE Lutheran
WITNESS
DECEMBER 25, 1951
LIBRARY

# CHRISTMAS IS WHERE PEOPLE ARE

By Richard R. Caemmerer

*Stephan Paumgaertner (St. George). This oil-on-wood painting was one of the two panels on each side of Duerer's Paumgaertner Altarpiece,* The Nativity.



*Lucas Paumgaertner depicted as St. Eustachius. This painting was the second of the two panels on Duerer's Paumgaertner Altarpiece,* The Nativity.

The more Christmases we live through, the more different from each other they become. Some are very happy indeed. Some seem less memorable. What can we do to make Christmas mean everything that it should?

The obvious thing to do is to make it really mean Christmas! It has to be a festival in which we think about the Baby Jesus. But we do more than that. Have you ever noticed how happier Christmas becomes when we are with people who know how to celebrate? Our readers will enjoy the help that two great Christians have left behind for making Christmas happy. They are artists and speak a language for every age. They are Albrecht Duerer and Johann Sebastian Bach.

## *Christmas for Now*

Albrecht Duerer lived in an age that thought of art for practical use. So does our own. The difference about Duerer's age was that the chief subjects for art were religious. Christian people engaged the greatest artists of the century to produce religious paintings and drawings. They lived in a time that took its religion seriously. They thought that their finest contribution to the future would be a religious painting.

Thus the Paumgaertner family engaged the artist to paint a series of pictures for an altar. Our cover presents the central picture, the Nativity at Bethlehem.

The artist drew the members of the patron's family, men on one side and women on the other, like tiny spectators of the scene, at either side of the front of the picture. They bear coats-of-arms, the insignia of their families. On all of them, however, is the iris. In Duerer's time it was termed the sword lily, or *gladiolus,* in reference to the sword tha would pierce through the Virgin's soul at the Passion of ou Lord. Thus Duerer reminded the onlookers of the centra fact of the incarnation: that our Lord was born a Babe s that He might grow up in obedience to His Father's pla and give Himself on the Cross for the sins of the world.

The picture was painted probably between 1502 and 150 when Duerer was about thirty years old. He had left his hom in Nuernberg to be an apprentice in western Germany t goldsmiths and engravers. Upon his return to Nuernberg Duerer pursued the craft in which he had gained most suc cess, namely illustrating books. He became a close friend o the great writers and thinkers of his time. In 1494 he mad a trip to Italy and then embarked upon a most productiv career of drawing, painting, and engraving.

The Nativity of our cover reveals some of the influence o Italy and its great church art. It is interesting that some o his first commissions came from the Elector Frederick i Wittenberg who was destined to become the patron of Marti Luther.

In these years some of Duerer's thoughts about God an man came into full flower. Thus he did not shrink fro depicting his own face in lines which were conventionall used for pictures of Christ. He felt that the goal of th Christian should be to incorporate as much of Christ in him self as possible. He thought of his own art as a reflection o the life and power of God. Hence he sought to try out ne ideas and to depict old scenes in new ways. Thus in thes years he developed a new style and method of woodcuts.

### *Beauty and Thoughtfulness*

ith our picture Duerer is thought to be entering upon a d of his work in which he adds to the trait of power one noughtfulness. In contrast to some of his exuberant lcuts and engravings our picture has a delicate and al quality. The old ruin in a landscape provides a setting at lines and arches. Little angels hover about the Infant. oh is depicted as an aged man, according to the tradition e Middle Ages. Mary on the other hand is much like a nberg maiden. Animals peer from their stalls at one and visitors, perhaps the shepherds, enter at the rear ok in timidly from the side. Joseph carries a lantern h is darkened by the brightness of the Babe, a medieval bol of Christ "the Splendor of God's Glory bright."

n the original altarpiece, two wings, representing St. ge and St. Eustace, were mounted on each side. Duerer rted in a number of ways from the standard depictions uch works. Most interesting is the fact that his great ts (reproduced with the title to this article) bore the faces ucas and Stephan Paumgaertner. So closely the artist ed the Christian worshippers of his time to the adoration ne Christian congregation.

### *The Adoration of the Magi*

nother great painting by Duerer (reproduced on this e), likewise in the mood of Christmastide, is his *Adoration of the Magi*. Interestingly enough, Martin Luther may have seen this one frequently, for it was ordered around 1500 by the Elector Frederick the Wise and placed in the Castle Church at Wittenberg. Special students of art wonder about the omission of Joseph and speculate that the figure may have been removed. They likewise point to the ugly teeth of the ass, a medieval symbol of the Old Law menacing the New Dispensation. But it takes no special student to appreciate the nobility of the central Wise Man (a king according to tradition), the tenderness of the lower Wise Man as he fondles the Babe and it responds, the devotion in face and posture of the third Wise Man (by tradition colored), the womanliness of the Virgin, and the brilliant detail of the background.

In this painting the artist has well succeeded in expressing, in one rich composition, the homage of men of every race and station to Christ, and the great good will of Christ to them all.

### *Christmas Throughout Life*

These are the most splendid paintings on the Christmas theme to come from Duerer. However, throughout his life he returned to it in other media. Charming is his *Virgin Nursing*, an engraving from 1519, or *The Virgin with the Swaddled Infant*, an engraving from 1520. In 1524 he did another *Adoration of the Magi*, this time a drawing. The same humble interest in the incarnation is there revealed that marked his early paintings. He was a man whose joy in the newborn King would never grow less.

*Duerer's* Adoration of the Magi. *This oil-on-wood painting was placed in the Castle Church of Wittenberg about 450 years ago. (Illustrations, courtesy St. Louis City Art Museum Library.)*

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# Letters

**This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.**

**The opinions expressed by readers are not necessarily those of the Editors.**

### 40 RODS OR 40 MILES?

DEAR EDITORS:

When I see pictures and read descriptions of magnificent church edifices and synodical structures and even missionary buildings (truly beautiful works of art and craftsmanship, a pleasure for the eye to behold), and over against these I contemplate on the way Jesus, dressed in simple garb and riding on a lowly ass, entered Jerusalem, and I think of Jesus' words, Matt. 8:20: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head," then I can't help asking: "Have we exercised proper stewardship over the gifts God has given us? Haven't we been drifting into a tendency to build temples of stone rather than in the hearts of men?"

Let me illustrate by a secular example what I mean by stewardship: If our town board had $10,000 of road money to spend in the town and they used it all to build 40 rods of concrete pavement in front of the town hall site (with no town hall) while the other 40 miles of town roads were in very poor condition and impassable in many places in spring, would the board be considered a good steward of public money? Certainly not.

Likewise, on the other hand, if we make provision in our private budgets for every convenience for home and transportation and pleasure, and then find we have little or nothing left for the work of the Lord, are we not equally guilty of poor stewardship of God's gifts to us?

Sheldon, Wis. WALTER W. PHILIPP

### PERSONAL OPINION

DEAR EDITORS:

It afforded some relief to me to read your note at the end of the letter in the October 30 issue from the reader in Florida relative to conducting Synod's affairs on a more businesslike basis. . . .

Every thinking Christian knows, and acts on this knowledge, that God expects us to take care of the material wants of those who watch for our souls, to the best of our ability. If a pastor is really a faithful pastor, serving God above all else to the best of his ability, any Christian shows his appreciation in a material way also, but if money and selfish interests are his first concern, it certainly cheapens his worth, and any sincere Christian would not even feel free to respect such a person as a pastor.

The more a person observes the worldliness in the Church and the offenses and hindrances, the more convinced he becomes that it is not that the unchurched object to the Church because they want nothing to do with Christ, but chiefly because there is little inside the Church they can't just as well find on the outside. In my opinion the average church member is almost as much in the dark spiritually as the heathen, and the sad part is he would never believe it.

What can we hope for from the Gospel's being brought to foreign lands if it does not transform the people there any more than it does here?

Spencer, Wis. (MRS.) NORMA NICHOLS

### *RE* VATICAN ENVOY

DEAR EDITORS:

"Mr. Truman, speaking to representatives of the National Council of Churches about the previous Myron Taylor representation at the Vatican said, 'I inherited this thing. I would not have done it this way' and promised to terminate the Taylor mission within ninety days." — *The Christian Century,* November 14, 1951.

"President Truman, in sending his nomination of Gen. Mark Clark as envoy to the Vatican, has written friends that he had promised the Pope he would send an American representative, and that he means to keep that promise." — *U. S. News & World Report,* November 23, 1951.

Billings, Mont. PAUL M. FREIBURGER

### "IT'S A MACHINE"

DEAR EDITORS:

H. K. Dietrich's letter has encouraged many Lutherans to speak of Frigid Air churches. He said he is acquainted with one of these churches where no friendly welcome is extended to strangers.

In my church not only strangers but church members are treated this way. Sometimes it seems that the church is run as a business proposition. It's a machine, or operates like one. No smiles, nothing said to make the work enjoyable, but get through with it and go home.

I came to the city four years ago, visited this church, where I sat well in front. After services a lady asked who I was. I told her my name, where I lived in town, that I had been confirmed in the Lutheran Church 62 years ago in Iowa. She seemed interested then, but has forgotten about it since that time. This has been repeated by others in the church. I cannot understand why.

Carrollton, Ill. N. N.

### LARD AND SOULS

DEAR EDITORS:

I wonder how many of us realize that we can help win souls for Christ with just a package of lard.

"How?" you ask. Read this:

There are today thousands of older people in Eastern Germany who have lost almost all hope in this world. Many of these destitute peoples believe that Christ has forsaken them. They do not have even the essentials for living — food and shelter. (Mind you, I write about Eastern Germany, not Western, which zone is back on its feet again.)

Our family, in trying to do our small part, has letters from Lutherans who have not worn shoes for years; from an old couple who has been selling one piece furniture at a time to get money for fo until now their house is almost bare; fr a widow who, with her children, slee during winter months without blankets the floor; from another who "knows" t will be the last letter he ever writes b cause he is pathetically weak. And I could go on for pages.

We have been fortunate enough work with a few German Lutheran mi isters and teachers who know much abo these sad cases. If your readers will se a package of lard, not only will these po people eat, but perhaps souls may be w back for Christ. Letters of spiritu strengthening and Christian courage al mean much to those people. These toke of Christian love give them new hope. W have a hundred letters from destitu people, and we need help.

Chicago, Ill. W. GERALD GRAEF

### VALPARAISO MAKES CORRECTION

DEAR EDITORS:

Please allow me to correct an error "Valparaiso Institutes," page 340, Oct ber 16. Although the statement "Membe of the Lutheran Church own and contr most of the grade A soil of the Unite States" was made repeatedly at the Rur Life Institute held at Valparaiso Universi July 26—27, 1951, R. H. Musser, region director of the U.S. Soil Conservatio Service, informs me that he was not th authority for the statement, as I erro neously implied in the article. He al has no information which would substan tiate the statement.

Valparaiso University MEL DOERING
Valparaiso, Ind.

### THE COVER

*The Nativity,* by Albrecht Duerer, f the Paumgaertner Altar Piece.

Camera Clix color photo was taken the Alte Pinakothek, Munich, Germany.


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All reports of ordinations, installations, dedic tions, and anniversaries should be sent to t Statistical Bureau, Lutheran Building, 210 Nor Broadway, St. Louis 2, Mo.

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*Adoration of the Shepherds, by Georges Dumesnil de la Tour, 1600—1652. This oil-on-canvas painting hangs in the Louvre in Paris*

Photo, City Art Museum St. Louis

# Here We See God

O MYSTERY OF MYSTERIES, d made manifest in the flesh! The inite, eternal, invisible God, Maker angels and of men, Creator of a ousand worlds, Ruler of vast domin-ns in space, the everlasting Son of e everlasting Father, made percep-ble to human eyes, palpable to human uch! What measureless love must lie hind this miracle of time, what over-helming compassion for the human ce!

The glory of the Lord that illumined e fields of Bethlehem on that first ly Christmas night still shines with netrating power, and all the dark-ss of the earth cannot put it out. he glad angel message of expectancy nd hope fills the atmosphere and choes and re-echoes around the orld: "Fear not; for, behold, I bring ou good tidings of great joy, which hall be to all people. For unto you is orn this day in the city of David Savior, which is Christ the Lord."

When the shepherds, hastening to e this thing which had come to pass, hich the Lord had made known to hem, tiptoed reverently into the stable nd approached the manger cradle in hich the little Lord Jesus lay, they saw more than a baby; they saw God. John 1:14.

When the Magi, after their long journey and their unexpected delay in Jerusalem, saw again the star which they had seen in the East going before them, till it came and stood over where the young Child was, they rejoiced with exceedingly great joy. Hastening into the house and seeing the young Child with Mary, His mother, they fell down and worshiped Him, and they opened their treasures and presented unto Him their gifts. They saw more than a baby, more than a newborn king; they saw God.

Long before Mary and Joseph were born, the Prophet Isaiah, looking far down the avenues of time, foresaw this breath-taking event, prepared by the Lord, destined to change the course of the world. "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a Son and shall call His name Immanuel," which, being interpreted, is, "God with us." Even earlier, King David, inspired by the Holy Ghost, gave this Child, his Son, divine honor when he wrote in the 110th Psalm: "The Lord said unto my Lord, Sit Thou at My right hand until I make Thine enemies Thy footstool." Psalm 45 also identifies the Messiah, the Anointed, as God, certifying: "Therefore, God, Thy God, hath anointed Thee with the Oil of Gladness above Thy fellows."

The New Testament leaves no room for any doubt whatever about the deity of Jesus in the mind of any honest Bible-believing Christian. He walked upon the sea. He cleansed the lepers. He raised the dead. He laid down His own life and took it up again on the third day. He accepted without correction, as homage due Him, the resurging faith of Thomas, who said: "My Lord and my God!" He testified under oath and in the face of death that He is the Christ, the Son of God.

One of the Bible names of Jesus is "The Word." "In the beginning was the Word," the Scripture teaches without equivocation, "and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the Only-Begotten of the Father), full of grace and truth."

According to His human nature, in His state of humiliation, the Babe of Bethlehem needed a mother's tender care and became an Exile in Egypt. In this state He suffered untold indignities, enduring mortal anguish, even death on the Cross. In this state He could choose not to know the hour of Judgment and to say, "The Father is greater than all."

(Please turn to page 430)

By Walter F. Troeger
Santa Monica, California



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# Christmas in JAPAN

By PAUL M. HEERBOTH
Missionary in Tokyo

Photos, Courtesy of *Pacific Stars and Stripes*

*The Christ of Christmas is depicted on this float in the Tokyo Christmas parade.*

*Tokyo has not seen many Christmas parades, but the Japanese line the streets to watch the floats.*

If you strolled down the Ginza, Tokyo's famed "Fifth Avenue," some October afternoon and went into a small cafe for a cup of tea, how surprised you would be to see the place completely decorated for Christmas! The shopkeeper apparently had read the many department store advertisements encouraging foreigners to shop *early* for Christmas and decided he had better decorate his place of business in keeping with the "season."

With the coming of the Occupation, Christmas also came to Japan, and it looks as though Christmas as we know it is here to stay for a long time. It is interesting to ask a Japanese, "What is Christmas?" Almost invariably he will reply, "Christmas is America's happy time just as the New Year is Japan's great happy time." And indeed such an answer is altogether correct.

In Japan both holidays are looked upon as a season of great opportunity, that is, from a commercial point of view. For the foreigner's Christmas, stores are loaded with Oriental curios, hand-painted China, beautiful lacquer wares, Christmas cards painted on silk. For the Japanese New Year, stores do a tremendous business in new clothing, gifts, toys for children, traditional foods for the celebration, decorations and games — games such as battledore and shuttlecock for the girls, kites for the boys, and the family game of 100 cards (each bearing a poem by an ancient celebrated poet).

The Christmas tree has also made its appearance in Japan on a much grander scale. In December it is possible to buy Christmas trees even in obscure side-street shops of the cities of Hokkaido, a large island of northern Japan. To the Japanese the pine tree always has been held more or less sacred. At New Year's time pine branches are fastened to the entrance of almost every Japanese home, and each year more and more Japanese are putting up Christmas trees inside the home.

However, much more important to the Japanese than the Christmas tree is the *Shimewa,* or sacred rope made of twisted rice straw. The rope is thicker at one end and gradually tapers to a point at the opposite end, reminding one of a serpent. To this rope white papers of traditional design are attached. The *Shimewa* is a symbol of holiness and purity, originating in a Japanese myth. When the sun goddess was maltreated by her brother, she became angry and hid herself in a rock cave. Other gods and goddesses who had become very much concerned over the situation because the world became dark, held a conference before the cave, discussed ways and means to get the sun goddess out of her hiding place, and then hit upon a bright idea. They staged music and dancing before the cave to lure her out. When the pouting goddess peeped from the cave to see what it was all about, one of the gods pulled her out of the cave to bring light into the world. Fearing that she might return to the cave, another god stretched a rope across the entrance. *Shimewa* represents this rope, signifying the power to purify and to dispel darkness and the evil spirit. At New Year's time a new *Shimewa* is stretched across the upper cross piece of *torii* gates before Shinto shrines as well as across household gates and across the small household shrine near the ceiling in the main room of the Japanese house.

Even though the traditional New Year is dear to the heart of the average Japanese, he has found the joy and hilarity of Christmas, as many Americans have demonstrated it, rather contagious. In cities throughout Japan members of our Armed Forces have staged Christmas parades, Christmas parties, concerts, caroling, and services. During these past years American generosity, good will, and joviality at Christmas have made many Oriental orphans and underprivileged people happy.

As in the U. S., so also in Japan Santa Claus parachutes from his airplane, waves at the huge crowds in the annual Christmas parade, and at

*ledore and shuttlecock, the Japanese girls' New r's games, are part of holiday activities. In shops the al sales items are put away, and only the battledores offered for sale.*

*A Japanese family enjoying a traditional New Year's game of 100 cards.*

stmas parties he takes children his lap and even hands out candy gifts. — And thanks to many con- ated chaplains and Christian sol- s, the story of Jesus, born at Beth- m as the Savior of all mankind, h your missionaries are laboring ring to the Japanese people, has told far and wide in this holy on.

Unto you is born this day in the of David a Savior, which is Christ Lord." Luke 2:11. This great fact hristmas outshines all the glitter glamour of a Western Christmas an Eastern New Year here in n. Nothing fills the missionary's t with greater joy than to hear glad tidings of the angels come n from the lips of new Japanese stians as they sing out the news ne Redeemer's birth.

Many of you have read of previous stmases in Japan — how in the neran Church more and more Japa- each year have come to know the meaning of Christmas as God ned it from eternity. So also this , whether it be in the remote rural, ral areas of Niigata Prefecture or the densely populated Tokyo- ohama area or in the deep snows northern Hokkaido, the sacred istmas story will be told to thou- ds of Japanese. Japanese Sunday ols are busily preparing special dren's services, some with dramati- ons of the Savior's birth, in order ring the Gospel to their parents friends. Congregations are plan- to invite as many people as pos- e to hear the wondrous story of 's great love for lost mankind. at a thrill it is to listen to the chil- n sing familiar Christmas carols in r own tongue, to hear recent con- s in action teaching others the way salvation through Christ Jesus! What a thrill it is to see former skeptics now baptized, now teaching, now helping to make Christmas more meaningful to others! Some of the happiest people in Japan are those who were baptized on Christmas Day. The birthday of Jesus has also become their birthday of spiritual life with God. One can feel the joy they experience while sharing with them in exchanging Christian Christmas greetings, in decorating the church tree, and in exchanging simple gifts.

Some friends in the States think that a missionary must be very lonely and homesick at Christmas time — a time when every American longs to be home with all his loved ones. Of course that feeling is there, and the consecrated missionary knows how to appreciate it. He may know for the first time the real and abiding meaning of Jesus' birthday — Jesus' birthday as the shepherds of Judea learned it from the heavenly messenger, completely unencumbered by any frills which would distract one's homage to the Prince of Peace.

The missionary's Christmas in Japan, like the Christian Japanese' Christmas, is a most wonderful and unforgettable experience. Christmas Eve and Christmas Day are busy times. If the opportunity does not present itself beforehand, many missionaries gladly wait till the day after Christmas for their own Christmas celebration. What a wonderful time it is when missionary families come together to exchange Christmas experiences of the past days in the various mission stations! Yes, there is also a Christmas tree with presents under it. Also among those presents are small gifts and greetings from Christians back home, encouraging reminders that their prayers and support in behalf of missions in all of our Church's various fields are not lacking. It is hardly possible to describe the compensation for absence from home at Christmas time. One can only say that God is truly good and that it is from His hand that blessings without number continue to be showered upon us. It leads one to emphasize, "Keep Christ in Christmas, then there's no Christmas like CHRISTMAS IN JAPAN!"

*A Japanese choir sings the good news of the Savior's birth.*

# New Lutheran School for Deaf Children

*One of the 20 hard-of-hearing children attending Mill Neck Manor, newly dedicated Lutheran School for the Deaf, here registers delight upon hearing music for the first time. Bunny ears attached to the ear phones are to make them less frightening.*

RELIGIOUS NEWS SERVICE

More than 3,000 people attended the dedication of Mill Neck Manor, new Lutheran school for deaf children at Mill Neck, Oyster Bay, Long Island, N. Y., which was dedicated September 23. This second Protestant school for the deaf in the United States is sponsored by the Lutheran Friends of the Deaf, an affiliate of The Lutheran Church — Missouri Synod.

Dr. Frank C. Streufert of St. Louis, the Executive Secretary for Missions in North and South America for our Church, was the main speaker at the dedication service. Other participants in the ceremony were W. Walter Dunker, president of the Lutheran Friends of the Deaf; the Rev. Herman J. Rippe, president of the Atlantic District; Mrs. Florence Bosse, president of the Atlantic District of the Lutheran Women's Missionary League, and Miss Martha Bruhn.

Miss Bruhn, a member of First Lutheran Church, Boston, Mass., and author of well-known books on lip reading, is the originator of the Bruhn Method of Lip Reading, currently in use by the United States Government. She founded the first school for the adult hard of hearing in the United States.

Seven-year-old Richard Livingstone of Glenwood Landing, Long Island, the first pupil enrolled in the school,

*President H. J. Rippe installs the Rev. William A. Ruppar as executive secretary, Miss Marie Twenhafel as deaconess, and Mr. Melvin Luebke as headmaster.*

*Part of 3,500 who attended dedication on September 23. Shown in this picture are the clergy, board of directors, executive secretary, headmaster, deaconess.*

*Richard Livingston, first pupil to enroll in Mill Neck Manor, cuts the ribbon at the dedication of the school.*

*Miss Marie Twenhafel, deaconess of the school, enters the main house with two children. This will be the dormitory of the school.*

*This building contains the sleeping quarters, classrooms, offices, teacher accommodations, dining rooms, lounge, future chapel.*

*These future classrooms were formerly stable, garage, chauffeur's living quarters. Some rooms can be used for classrooms as they are.*

aptured the hearts of the several thousand persons attending the dedication ceremony when he cut the ribbon n behalf of all the deaf children who will enter the school.

Included in the dedication service were the installations of the Rev. William A. Ruppar as executive secretary, Melvin Luebke as headmaster, and Miss Marie Twenhafel as deaconess.

The Mill Neck Manor property, the former Sefton estate of Mrs. Lillian Sefton Dodge, manufacturer of Harriet Hubbard Ayer cosmetics, consists of 86 acres with a large three-story, 35-room Tudor-Gothic mansion which is used as a dormitory. Another large structure of English provincial architecture houses the classrooms. Architectural engineers have estimated that present replacement costs of the estate's buildings — all are fire-proof — would be in excess of $2,000,000. The Lutheran Friends of the Deaf purchased the property for $216,000.

Establishment of the school came as a direct result of a $75,000 gift from the members of the Missouri Synod for investment in a second school for deaf and hard-of-hearing children of the United States. Synod, active in deaf education for three quarters of a century, operates another similar school, the Lutheran Institute for the Deaf, Detroit, Mich.

Twenty-one children from three through high-school age, enrolled in Mill Neck Manor, are under the care of four teachers. Eight of the children are boarding students. The young pupils have come from as far away as Rhode Island and Maryland and live in the dormitory. In February six children who have not yet attended school will form an additional class. At present the school staff plans to grow with the children and teachers whom they now have and to add classes from the bottom level. This same system is often used in Lutheran parochial schools where a few grades are started first and the remaining grades added when required until the goal of a full school program is reached.

Mill Neck Manor overlooks Long Island Sound. The pupils enjoy the sloping lawn and the oak-paneled halls of the buildings. The kitchen and dining room on the first floor of the mansion serve their original purposes. The living room, also oak paneled, will be made into a chapel. A double staircase leads to the second floor. Teachers and staff members occupy former servants' quarters, and boarding students use the third floor as a dormitory. The mansion was built in 1925. Eventually the school will accommodate 100 pupils.

Lutheran Friends of the Deaf, Inc., which has an organization of 5,000 members, was organized six years ago. Listed as its aims and purposes are: To promote Christian education for the deaf; to establish a school and other educational institutions and agencies; to promote the general welfare of the deaf and persons whose hearing has been impaired and to provide voluntary assistance to such persons; to lend aid to the deaf mission program of the Lutheran Church.

The largest program for the deaf conducted by Protestants is under the supervision of the Lutheran Church, with its thirty missionaries holding religious services in more than 300 churches and stations for the deaf from Ontario to Texas and from Maine to California.

The Lutheran Friends of the Deaf issues the *Newsletter* to keep its co-workers posted on the progress of the organization. Colored slides of the new deaf school are available for church and society use. These are 35-mm. Kodak slides and can be shown in any slide projector. The slides are sent free of charge. For bookings or for information regarding the bulletin, readers may write to the executive secretary, the Rev. William A. Ruppar, Mill Neck Manor, Mill Neck, Long Island, N. Y.

# Editorials

*The "Witness" Watchword:* "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.

## *On Earth Peace*

Peace is the heart of the Christmas message. Military commanders may fail in their promise to get the boys out of the trenches by Christmas, and reports of an armistice may be false, but the promise of peace in the *Gloria in Excelsis* will never disappoint nor fail. Assured of this glorious fact, God's people on each Lord's Day join the chorus of the heavenly host, praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). Guns may roar, and the blast of bombs may rock the earth as nation seeks to destroy nation, but even the children of God who face the enemy and death on the battlefield do so with the peace of the Christmas message in their heart. It must be remembered that Christ did not come to bring political or social peace on earth. He declares: "Think not that I am come to send peace on earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." (Matt. 10:34-36). These words have come true. The pages of history are crowded with the accounts of religious wars, persecutions, and domestic quarrels over religion.

The peace which the Christ Child brought is of a different kind. It is the peace between God and man and the peace which keeps the believer's heart through Christ Jesus. Paul speaks of it in these words: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2). Of this peace also Jesus speaks in these words of comfort addressed to His disciples: "Peace I leave with you, My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) It is the peace proclaimed in the Gospel of peace (Rom. 10:15), in the message of the remission of sins (John 20:21-23), and, finally, the peace of the *Nunc Dimittis.* With this peace in his heart, everyone who embraces the Christ Child may say with aged Simeon: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy Salvation, which Thou hast prepared before the face of all people, a Light to lighten the Gentiles and the Glory of Thy people Israel" (Luke 2:29-32). Meditating on this peace, we kneel in adoration before the Triune God — the Father, who gave His Son, the Christ Child, born at Bethlehem, the Holy Ghost, who has made us see the Lord's Christ — and join in the exultant praise of the *Gloria Patri:* "Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now, and ever shall be: world without end. Amen!"

## *Emperor Augustus Orders Census*

Luke reports: "There went out a decree from Caesar Augustus, that all the world should be taxed. . . . And all went to be taxed, everyone into his own city." This command of the Emperor had more far-reaching consequences than anyone could foresee at that time, for "Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem . . to be taxed with Mary, his espoused wife, being great with child." And there at Bethlehem Christ was born. Thus the prophecy of Micah was fulfilled: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting" (5:2). So God rules in His Kingdom of Power for the benefit of His Kingdom of Grace.

He does so today, though that is not always apparent. No one could have foreseen, save by special revelation, how the decree of Caesar Augustus, this pagan ruler, would affect God's kingdom. Sometimes God permits us to see His purpose even now. Thus He used World War II to open the doors to our missionaries in Japan. But what about Russia and China? We do not know now, but we shall

w at some time or at least in eternity. Sooner or later will let us understand the mystery of the Iron and Bamboo Curtains. Then we may be able to say to the istic rulers of those countries: "Ye thought evil . . . God meant it unto good, to bring to pass, as it is this to save much people alive" (Gen. 50:20). Until God iself reveals His purpose to us, we shall trust in His e and wisdom, praying, "Thy kingdom come!" The sed consequences of the decree of Caesar Augustus uld give us patience to wait until God tells us why ruled in His Kingdom of Power as He did.

## *Daily Prayer and Pledge to Flag Proposed for New York Public Schools*

According to the *New York Herald Tribune,* the State ard of Regents of the State of New York recently issued olicy statement proposing that every public school day opened with a prayer to "Almighty God" and a pledge allegiance to the flag. This policy declaration was en- rsed by Gov. Thomas E. Dewey in a statement which d in part: "In these days of world-wide conflict between e free world and slave world of godless Communism, is more vital than ever before that our children grow with a sense of reverence and dedication to Almighty od." This, of course, is true; but the question imme- ately arises whether prayer in the public schools can lve the problem.

If prayers are to be spoken in the public schools, what nd of prayers will they be — Christ-centered or Christ- ss? Will they be offered in the name of Jesus or not? they are, what will the Jews say? If not, what will the hristians say? Unless prayers are spoken in the name Jesus, God does not promise to hear them. Before the rone of the holy God the sinner must appear clothed in esus' righteousness. Not any kind of prayer will do. It ould not be in keeping with the Christian idea of prayer train people to say prayers which are not prayers at all, nd to pray to a God who is merely in their own imagination. eally, to train people to pray should mean to train people be God's children through Christ.

The point we want to emphasize, however, is not whether uch prayers as those proposed for the New York public chools are in accord with Scripture or not, but the fact hat the Board of Regents of a large school system and also overnor Dewey, the head of a great State, see the need f getting God into education. Unfortunately the public chools are here facing a problem for which they have no adequate solution. Our children should pray daily, also in school, but in a school where they can pray in the name of Jesus. The Christian day school offers the solution. The need of getting God into education, as admitted by the policy statement of the New York Board of Regents and Governor Dewey, underscores that fact.

## *A Number Instead of a Name*

Most of the printed material that comes to the WITNESS office in this happy Christmas season re-echoes Heaven's song of good will. One publication, however, from a Mid-western State penitentiary gives a glimpse of the desperate loneliness which many prisoners must feel at the time the world celebrates the festival of the Infant Redeemer's birth. A poem entitled "A Prisoner's Christmas" has little enough literary merit to warrant a page in that magazine, but the loneliness of the prisoner is moving. Locked in his cell and filled with remorse, he longs to hear a Christmas bell and see lights on a tree. No one sends him a card, not even a single word of greeting or wish as to how he would fare on Christmas Day. He hopes that there would be someone this Christmas Eve who would "just sort of mention his name." In the penitentiary a man is a "number" instead of a "name."

Doubtless some readers of the poem will have the "jail-bird gets what's coming to him" reaction, but those in Christ pray for him and thousands like him that they may also thank God for His promise: "Fear not; for I have redeemed thee, I have called thee *by thy name;* thou art Mine."

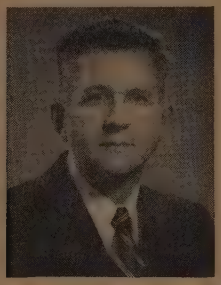
To the president and the prisoner, to the Cadillac owner and the straphanger, the sportsman and the plowman, the old and the young, the jubilant and the dejected, the socialite and the Skid Row bum, the satiated and the starving, the healthy and the sick, the professional man and the scrub-woman, the intelligent and the idiot, the militant and the pacifist, the free and the oppressed, the royal and the rough, the lighthearted and the burdened, to the white, the yellow, the black, the red, Christ Himself said: "He calleth His own sheep by name. . . . I . . . know My sheep and am known of Mine." "I am come that they might have life, and that they might have it more abundantly."

With no bars between God and sinful man, how magnificently we can rejoice in God's unspeakable Gift of His Son to us, in the liberty He gives us, in the strength and courage of His presence, and in the divine guarantee of His promise, "Lo, I am with you alway, even unto the end of the world!" Blessed, blessed Christmas!

# NEW PRESIDENTS OF DISTRICTS

The Lutheran Church — Missouri Synod is made up of thirty-four Districts. Five of these are outside the boundaries of the United States: Alberta and British Columbia, Argentine, Brazil, Manitoba and Saskatchewan, and Ontario. Except in years when the triennial convention of the General Body is held, all thirty-four Districts meet annually.

In 1951 conventions six Districts elected new Presidents. The WITNESS introduces to its readers, through brief biographical sketches, these six newly elected officers who head the Alberta and British Columbia, the English, the Manitoba and Saskatchewan, the Central, the South Dakota and the Western Districts.



**Carl Frederick Baase,** the new president of the Alberta and British Columbia District, has been pastor of Calvary Church, New Westminster, B. C., Canada, since 1942. In the thirteen years previous he held pastorates at Kelowna and Creston, B. C.

From 1945 to 1948 Pastor Baase was Visitor and a member of the Board of Directors of his District and the following three years Second Vice-President.

He was born May 7, 1905, the son of John and Anne Kelso Baase, at Hamlin, N. Y., graduated from Concordia Collegiate Institute, Bronxville, in 1925, and from Concordia Seminary, St. Louis, in 1929. He vicared one year at Nelson, B. C.

Pastor Baase married Helen Leverenz in 1929 at Hamlin, N. Y. They have one son and three daughters.

The new president of the English District is **Hugo G. Kleiner,** pastor of Redeemer Church, North Tonawanda, N. Y., since April, 1919. Previous to that time he vicared at Calvary Church, Buffalo, and at Trinity, Brooklyn.

He served as secretary of the Mission Board of the English District from 1924 to 1930; Second Vice-President, 1939 to 1942; First Vice-President, 1942 to 1951. His essay on "The Technique of Personal Evangelism" was presented at the 1939 convention of his District. Since 1939 Pastor Kleiner has served as secretary and member of the board of directors of the Lutheran Service Society of New York.

He is the author of the brochure *Talking Things Over with the Visitor.*

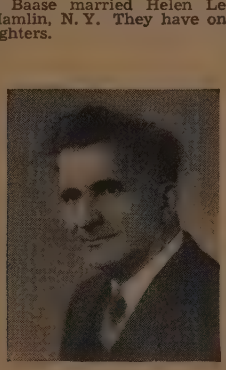
He was born in Welland, Ontario, Canada, August 12, 1897; graduated from Concordia College, Fort Wayne, 1915, and from the Seminary, St. Louis, 1918. He is unmarried.

In July of this year the Manitoba and Saskatchewan District elected **Leonard Wilbur Koehler** president. He had served his District as First Vice-President for one year, as Second Vice-President for five years, and as editor of *The Canadian Lutheran,* a District paper, for eight and a half years.

Since 1938 he has been pastor of Immanuel Church, Winnipeg. After he received his B. D. degree from Concordia Seminary, St. Louis, in 1928, he was ordained at Kincaid, Sask., where he was minister for three years. The following seven years he was stationed at Nipawin, Sask.

He is an executive member of Canadian Lutheran World Relief, a postwar organization for relief and immigration.

President Koehler, the son of Mr. and Mrs. F. G. Koehler, was born January 5, 1903, at Bloomfield, Wis. In 1928 he married Fannie Mehlbrech of Richmond, Va. Three of their four sons are now studying for the ministry.



**Ottomar Krueger,** President of the Central District, received an honorary D. D. degree from Concordia Seminary, Springfield, Ill., and his M. A. from the University of Nebraska in 1938. Since 1945 he has been pastor of Zion Church, Akron, Ohio.

From 1937 to 1945 he served as president of Concordia College, Fort Wayne, and for sixteen years previous taught at St. Paul's College, Concordia, Mo., holding the office of president during the last twelve years of his tenure of office there.

For the past three years he was First Vice-President of the Central District.

He is a member of the Advisory Committee on Christian Doctrine and Practice.

Dr. Krueger is the author of *Unto the Uttermost Part of the Earth* and *Our Jesus.*

He was born in Seymour, Ind., March 3, 1892; graduated from Concordia College, Fort Wayne, in 1911, and from the Seminary in St. Louis in 1914. The next seven years he served pastorates in Rolla, Mo., and Orchard, Nebr.

In 1931 he visited Europe, Palestine, and Egypt.

He is married and has a family of five children. Two sons and two sons-in-law are in the ministry.

**Phil H. A. Mueller,** the new president of the South Dakota District, for the past twenty-six years has served in pastorates in the State of his birth. Since 1936 he has ministered to Mount Calvary Congregation, Huron. From 1936 to 1947 he also preached at Bethlehem, thirteen miles southeast of Huron.

For six years he held the office of Secretary of his District; Second Vice-President for three years; First Vice-President for six years; editor of the South Dakota District Edition of the LUTHERAN WITNESS for five years.

In 1942 he delivered an essay on "The Kingly Office of Christ" at his District's convention.

Ordained at Kadoka, S. Dak., in 1924, he served that parish for two years. In the following decade he was pastor at Zion, Rockham, Redeemer, Miranda, two neighboring mission stations, and the State Home and School for Feeble-minded.

He was born November 19, 1900, at Big Stone City, the son of Ernest and Clara Siegert Mueller. At Concordia College, St. Paul, Minn., he received his preparatory training and was graduated from the Seminary in St. Louis in 1924.

His wife, Paula, is the daughter of Prof. and Mrs. Edw. Pardieck. Pastor and Mrs. Mueller are the parents of one son and five daughters.

**T. A. Weinhold,** who heads the Western District, has been pastor of Immanuel, Kansas City, Mo., since 1933. For six years he was First Vice-President of the Western District, and prior to that time, for an equal number of years, Visitor of the Kansas City Circuit.

He was graduated from Concordia College, Fort Wayne, in 1918 and from Concordia Seminary, St. Louis, in 1922, in which year he was ordained at Zion Church, Pevely, Mo., where he was pastor until 1928. The following four years he had charge of St. Paul's, California, Mo.

Four volumes of the *Concordia Pulpit* include his sermons, and three devotional booklets, *Portals of Prayer,* Nos. 28, 76, and 98, carry his by-line.

He was born October 28, 1897, at Frohna, Perry County, Mo.

In 1922 he married Magdalene Spilker of St. Louis.

The new president of the Western District and his wife are the parents of seven children: Lois Marie Hinseth, who is a nurse; Grace Naomi; Vernon Ralph, who graduated from Concordia Seminary, St. Louis, in June; Robert James, a second-year student at the Seminary in St. Louis; Dorcas Ruth; John Donald, a high school senior at St. Paul's College, Concordia, Mo.; and Carol Faith.

# The *Concordia* BOOK CLUB

BY ARTHUR C. REPP, Chairman

It has been said that reading is a function of modern life almost as natural as eating. Judging from the almost unbelievable number of books and periodicals which flood the market today, one could conclude that here is one function ich is amply provided for. Yet this abundance provides own problems. Obviously not all books are acceptable ording to Christian standards. The usual family budget ans additional discrimination. Many good books are lost id the heavy advertising programs of some of the more luential publishers. Hence the average Christian reader en forgoes a pleasure which he might normally enjoy.

To assist our Christians in becoming acquainted with od moderately priced books, Concordia Publishing House s launched a Concordia Book Club. The Club will select number of timely and worth-while titles covering a wide nge of subjects. While not all the proposed books may be itten from a distinctly Christian viewpoint, all the selec- ns will be of a type that can be read with profit. If pos- ble, a large proportion of the books will be fictional. How- er, this will be somewhat dependent upon the market. ne committee of judges has already experienced that books ceptable for Christian homes and still reflecting good erary taste are quite rare. Every effort will be made to d such books for our reading public. In addition to fiction, oks dealing with missions, travel and adventure, history, ography, and current events will frequently be selected. f course, titles related to Christian living will occupy an portant place. Mr. O. A. Dorn, manager of Concordia blishing House, has emphasized that the Club has been ganized primarily to serve the reading needs and tastes of y people rather than the special, professional tastes of inisters and teachers, although many of the selections will peal to them. In short, the long-cherished dream of our ublishing House, now becoming a reality, will be another rvice it hopes to render to the average Christian reader.

During the planning stage of the Book Club many of the ading publishers, both Lutheran and non-Lutheran, prom- ed to co-operate in the project. The service which they ave already rendered to the selection committee is a guar- ntee that the Concordia Book Club will be able to fulfill s broader purposes. Publishers are asked to submit their ewest titles on the basis of the Club's specifications. These oks are again screened by the chairman of the Club in rder to eliminate such books as are obviously not suitable r our purpose. The rest of the books are then distributed to ne selection committee for its appraisal and final selection.

### Selection Committee

For the present the chairman will be assisted by four udges: Dr. O. P. Kretzmann, president of Valparaiso Uni- ersity and long associated with the *Cresset* and the *Walther League Messenger;* Miss Emelia E. Wefel, librarian of the Main Library, Cleveland, Ohio, and at present editor of *Lutheran Woman's Quarterly,* official publication of the Lutheran Women's Missionary League; C. H. Scaer, professor of English at Concordia Teachers College, River Forest, Ill.; and Mrs. Ben Hoffmann of San Antonio, Tex., a chaplain's wife with wide library experience. We have the promise of several other competent persons who will join the selection committee as the Book Club grows.

### Advantages of Membership

Club membership is open to all. There are no dues or fees of any kind. The sole stipulation is that members order at least four Concordia Book Club selections (or alternates) within a twelve-month period. A free book will be sent to all who join. In addition to this book it is planned to give another free book with every four selections purchased.

In order that Club members will have a description of the current selection, every member will also receive a free subscription to *Previews,* a bimonthly publication giving complete advance information of forthcoming book choices. In addition, *Previews* will offer an extra service by bringing a brief description of other books which may be of interest. These may also be ordered through the Book Club, although they will not be counted toward the premium credit.

### Initial, Alternate Book Selections

The first selection of the reviewing committee is *Sand and Stars* by Ruth Stull. This is a highly exciting missionary adventure story as seen through the eyes of a missionary's wife.

To afford a wide choice, you may begin your membership with one of the following attractive alternate selections (each will count as a credit toward a free bonus book): *Here I Stand* (a life of Martin Luther) by Roland Bainton, $4.75; *Quest for the Lost City* by Dana and Ginger Lamb, $4.00; *Man and State* by Eivind Berggrav, $4.00; *This Is Luther* by Ewald M. Plass, $5.00.

### The Enrollment Premium

To all who join the Concordia Book Club, Hanns Lilje's *The Valley of the Shadow* will be given free as an enrollment gift. We join in the publisher's opinion that this is one of the most absorbing books to emerge from the Second World War.

If the Concordia Book Club succeeds in helping to broaden the intellectual and spiritual horizon of greater numbers of people, then the operation of the new venture will be a deep source of satisfaction.

If you wish more detailed information about the operation of the Club and the primary and alternate book selections, please write to CONCORDIA BOOK CLUB for a free copy of the Information Booklet and a copy of *Previews.*

**CONCORDIA BOOK CLUB, 3558 South Jefferson Ave., St. Louis 18, Mo.**

Please enroll me as a member of the CONCORDIA BOOK CLUB and send me free Hanns Lilje's new book *The Valley of the Shadow.* Check one

☐ Send me the initial selection of the Committee, *Sand and Stars,* at $2.50.

In place of *Sand and Stars,* send me the alternate selection checked below:

☐ *Here I Stand,* $4.75 ☐ *This Is Luther,* $5.00

☐ *Man and State,* $4.00 ☐ *Quest for the Lost City,* $4.00

☐ I enclose $..... postpaid ☐ Bill me plus $ .25 shipping charge

I understand I shall receive complete advance information of all CONCORDIA BOOK CLUB selections through a free subscription to the bimonthly publication *Previews.* On the basis of *Previews* I understand I may reject in advance any volume I do not wish to own.

I further understand I need buy only as few as 4 books a year, and that after every 4 CONCORDIA BOOK CLUB selections purchased I will receive an additional free book.

Name .....

Address .....

City ..... Zone ..... State .....

**NOTE TO SUBSCRIBER:** THIS FORM MUST BE RECEIVED BY US BEFORE JANUARY 25, 1952. This special charter membership offer closes January 25. Books will be shipped February 5.

## HERE WE SEE GOD

(Continued from page 421)

According to His divine nature, He is God blessed forever. He knoweth all things and upholdeth all things. All things were made by Him. In Him are hid all the treasures of wisdom and knowledge. In this state it is not robbery for Him to be equal with God. In this state He can and did say: "I and My Father are One." "He that hath seen Me hath seen the Father." This Jesus is the true God and eternal Life! 1 John 5:20.

How can anyone have Christmas in his heart if he does not believe these eternal verities? How can he kneel in spirit at the manger cradle and deny that here we see God? How can he take up his cross and follow Christ if he does not feel the weight of his sins, nor admit the need of a divine Redeemer? All men should honor the Son even as they honor the Father. Yes, let all the angels of God worship Him! Let us also fully, freely, gratefully adore Him, saved by grace and led by the Spirit of our God!

No man hath seen or can see God in His glory and live. When Moses said, "I beseech Thee, show me Thy glory," the Lord made His goodness pass before him and, setting him in a cleft of the rock, covered him with His hand while He passed by, but His face He did not permit him to see. It is the miracle of Christmas that God became incarnate in Christ, our Brother in the flesh, who can be touched with the feeling of our infirmities, who first loved us that we might learn of Him to love God and one another. He invaded our life, as it were, and became a Shareholder in our difficulties and death, that we might even now walk with God and live to God.

Chiseled on the façade of the State Building at Sacramento, Calif., is the legend: "Give me men to match my mountains!" The Savior of men, the very Son of God, calls for men and women and children today as faithful and true as the shepherds and kings of the Bible story who worship in deepest humility, who come to Bethlehem firmly believing that "here we see God," who, trusting the Word, conquer their difficulties, cheerfully present their gifts to the King, and courageously proclaim His coming among the nations.

We need not condemn unreservedly as selfish or sinful commercialism the many activities before Christmas. We could think of worse ways of spending time and money than in selecting useful gifts for loved ones and friends or for the friendless and forgotten. Only our overshadowing interest must ever be in the Christmas story, the story of God made manifest in the flesh for us, that we hear it, sing it, believe it, live it, all of it, as God has revealed it to us.

# The SYNODICAL SCENE

## Portland College Chapel Dedicated

Concordia College, Portland, Oreg., dedicated the Chapel of the Upper Room on September 23. Dr. Thomas Coates, president of the college, delivered the dedicatory address.

Lectors at the service were Rev. E. H. Brandt, Rev. Omar Stuenkel, Rev. Karl W. Keller, Rev. Arthur G. Wahlers, and Rev. Walter G. Boss, all of the college staff. Service assistants were Professor Emeritus F. W. J. Sylwester, faculty members Alfred Roth and Donald Lorenz, and student representatives Daryl Wildermuth and Paul Krueger.

At a second festival service on the afternoon of the dedication Rev. Oliver R. Harms, Houston, Tex., representing the Board of Directors of Synod, gave the sermon.

Fritz von Schmidt of Portland designed the chapel interior. The ceiling, in turquoise, has crossbeams of white. High lancet windows on the north wall admit light through colored recesses. The oak pews are finished in Flemish black. Behind the Italian marble altar and on the chapel wall is a 25-foot cross in gold-leaf intaglio. A four-rank Wicks organ has been installed.

Our Northwest Concordia, founded by Portland Lutherans in 1905, has an enrollment of 125 students, with a large majority preparing for service in the Church. The institution now has a full junior college program.

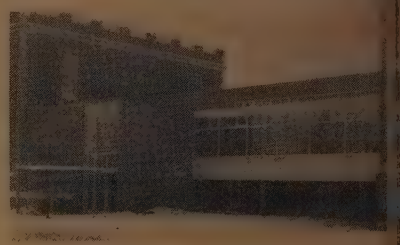
Four new buildings have been erected on the campus since 1947.

Chapel of the Upper Room, Concordia College, Portland, Oreg.

## Buenger Memorial Library Dedicated

The Theodore Buenger Memorial Library at Concordia College, St. Paul, Minn., was dedicated November 11 in honor of the sainted Dr. Buenger, who had served the school for a half century. He became director in 1893 and continued in that office until 1927. In 1943 he resigned his professorship.

The library, with a capacity of 45,000 volumes in its bookstacks, is of functional design. Located between the administration building and the dining hall, the modern library has spacious windows and walls of red brick. A lobby on the first floor is comfortably



Dr. Theo. Buenger Memorial Library, Concordia College, St. Paul, Minn.

furnished for a students' meeting room. The main reading room has facilities for more than a hundred students. A lounge spans the entire front of the reading room.

In the basement are facilities to house Concordia's museum, library workrooms, and the curator's shop.

President W. A. Poehler of the college broke ground for the new building in August, 1950, after the Milwaukee Convention of Synod appropriated $160,000 for the $200,000 building.

In conjunction with the dedication the college honored its librarian, Prof. E. G. R. Siebert, for twenty-five years' service to the school. Professor Siebert is the father of Dick Siebert, Twin City radio sportscaster and coach of the University of Minnesota baseball team.

✠

**Stanford University** last summer awarded the degree of Doctor of Philosophy in the field of Latin philology to Chaplain Richard T. Du Brau (Lt. Col.), who is now professor of Greek and Latin at Concordia College, Oakland, Calif. His dissertation dealt with the linguistic position of early Romance with regard to Classic and Vulgar Latin.

# News

## LUTHERANS

**Ten of the eleven men** on Valpa-
o's undefeated football team are
herans. For the past two years the
n has won every regularly sched-
l game. Valpo was the victor in the
ana Collegiate Conference Cham-
ıship. Joe Pahr, '52, a graduate of
her Institute, Chicago, was voted
outstanding player of the con-
ence.

**The widow of a Lutheran pastor** who
l last year of poliomyelitis has
ved with her four children into a
, furnished, $20,000 house in Gar-
City, L. I., N. Y. People of all races
creeds in the community presented
house to her in a demonstration of
ghborliness. Mrs. Thomas C. Skelly,
oman Catholic neighbor, originated
idea of building a home for the
ily of the late Rev. Tibert V.
derson, who had come to Garden
y as a home-mission pastor of the
gustana Lutheran Church in 1946,
lt St. Andrew's Church the follow-
year, and established a wide fol-
ing in the community. On Mrs.
lly's committee were the Augustana
heran pastor who succeeded Pastor
derson, a Roman Catholic priest,
inister of the Community Church,
l a rabbi. Contractors and mer-
nts furnished building materials for
widow's home. A crew of twenty-
carpenters helped put up the five-
m house "as a monument to neigh-
liness."

**People who are engaged in church**
**rk,** or at least maintain a connection
h the Church, maintain a greater
bility in marriage than the un-
rched. Evidence that this finding
correct was emphasized when Christ
theran Church, Em. Malkow, pastor,
eveland, Ohio, honored nine couples
o have been married fifty years or
re. The jubilarians are shown on
accompanying picture.

**Pastors and delegates** of about a
zen congregations of the south-
stern region of the Ev. Lutheran
ee Church of Germany met in con-
ntion last summer at Allendorf an
r Lumda in a newly rebuilt and en-
ged church. The Bleckmar Mission
South Africa, now the joint project
all the Free Churches of Germany,
ceived special consideration. Con-
cting the work of the church at large
is difficult because a portion of it lies in eastern Germany under Soviet control. For example, the annual calendar, *Hausfreund Kalender,* published in the Russian Zone, must delete all references to "angels," "devils," and the like, from all printed matter.

**Dr. A. J. Bergsaker,** general secretary and stewardship director of the Evangelical Lutheran Church, died in Minneapolis November 23 at the age of 74. He was credited with raising more than $30,000,000 for his denomination since becoming an executive in 1931. His persuasiveness for the cause of Christian stewardship gave rise to this story: Two panhandlers once stopped Dr. Bergsaker on a Minneapolis street. One of the "moochers" asked the stewardship director for "a little something." When the waiting tramp inquired of his companion how he made out, he said, "I gave him a dollar for the work of the Lutheran Church, and I think you should too." — A fund to finance the bringing of outstanding lecturers in stewardship to Luther Theological Seminary, St. Paul, is planned as a memorial to Dr. Bergsaker.

**Bethesda Lutheran Home,** Watertown, Wis., the only Synodical Conference home for the feeble-minded, epileptic, and spastic, has opened a new ward to care for 25 more women patients. The new patients belong to a waiting list of applicants as far back as 1947. About 375 men, women, and children are cared for at Bethesda.

**The Lutheran Library for the Blind,** the only religious library of its kind in existence, was first proposed by the late Dr. W. A. Maier in 1938 in response to requests from sightless Lutheran Hour listeners. Transcribers of the first books were Mrs. Bertha Schroeder, Minneapolis; Mr. A. F. Graepp, Fresno, Calif.; and the Rev. A. H. Kuntz, Alhambra, Calif. In 1939 the Rev. O. C. Schroeder, Chicago, was appointed as Librarian for the Blind.

**Paul J. Schulze,** 1951 graduate of Concordia Seminary, St. Louis, has been named Director of Public Information in charge of the newly organized news bureau of the Missouri Synod. His office in the synodical building in St. Louis will be a division of the Church's department of public relations, which has headquarters in New York and a Governmental relations office in Washington.

## CHURCH

**Two Ukrainian priests,** wearing white hoods with only their eyes showing through slits in the masks, recently told New York reporters of the virtual destruction of the Eastern Rite Catholic clergy in the Ukraine and of their own narrow escape. They wore masks to prevent Communist reprisals against relatives and friends still in their homeland. The priests said that 2,000 of the 3,000 Catholic priests in the Western Ukraine at the beginning of the war had been killed, imprisoned, or forced to work at lay jobs. Some of their colleagues are in hiding; only a few escaped. The two priests reported that the Greek Catholic Church has been entirely suppressed and its 6,000,000 pre-war communicants forced to unite with the Russian Orthodox Church in 1945. Two archbishops and ten bishops, the entire hierarchy of the Church, have been arrested or killed, they reported.

**Trustees of** the United Christian Missionary Society of the Disciples of Christ expressed "vigorous opposition to the proposal to establish diplomatic representation to the State of Vatican City or to the Pope as head of the Roman Catholic Church" at their last bimonthly meeting in Indianapolis. "Such action," the trustees stated,

**Christ Church, Cleveland, Honors Nine Couples Married Fifty Years or More**

Left to right: Mr. and Mrs. E. Voelzow, Mr. and Mrs. E. Albers, Mr. and Mrs. H. Lempke, Mr. and Mrs. C. Grosser (59 years), Mr. and Mrs. M. Spoerke (61 years), Mr. and Mrs. Wm. Mueller, Mr. and Mrs. C. Schwand, Mr. and Mrs. J. Deike, and Mr. and Mrs. A. Meyer

"would be a violation of the traditional American policy of separation of Church and State and would give preferential treatment by our Government to a religious communion."

**The Voice of America** should bring God's name and religion into more broadcasts, said the Rev. Leopold Braun, member of the Augustinian Fathers of the Assumption and pastor of the only Catholic church in Moscow from 1934 to 1945, in speaking before the Akron, Ohio, Deanery Council of Catholic Women. He maintained that the Russian people are eager to have religious news and services, and that during his stay in Moscow he never found a real atheist — only agnostics and those who were indifferent.

**Defense directors tightened** church-construction regulations. Washington officials warned that churches, in order to launch building projects in 1952, must have permits from the National Production Authority not only for construction, but also for allocation of steel. Applications to start construction in the second quarter (April 1 to June 30) should have been filed prior to December 15. In the last quarter of 1951, NPA granted construction permits to only 174 out of 650 church-sponsored building projects and gave to only 54 of these projects an allocation of steel. Defense officials said that projects rejected for the last quarter of 1951 and the first half of 1952 may be resubmitted and will receive consideration if the steel situation improves for the latter part of next year.

**An enrollment increase** of approximately 1,000,000 pupils can be anticipated by church-supported non-public schools in the United States by the fall of 1957, according to a report issued by the U. S. Office of Education. Six years from now the number of children going to school will increase by 8,000,000. Estimated enrollment in church-supported non-public schools next fall is 3,998,000. By the fall of 1957 this will have jumped to 4,935,000 through the high postwar birth rate. In terms of school construction, the report indicates that Protestant private schools will have to raise an estimated $206,000,000 to meet their classroom needs in 1957; Roman Catholic churches, $1,954,000,000; public schools, $18,000,000,000, to escape critical overcrowding. The Government report indicated that American educators will face an uphill fight against defense shortages, rising construction costs, and expanding population during the next decade.

**A Roman Catholic priest-composer** and journalist, the Rev. Richard Ginder, Pittsburgh, in addressing the Louisville Circle of the International Federation of Catholic Alumnae, deplored some of his Church's favorite hymns. Of "O Lord, I Am Not Worthy," he said: "It's cheap. I don't think even the words are appropriate." He made similar comments about "Good Night, Sweet Jesus." Franck's "Panis Angelicus" and Schubert's "Ave Maria," in Father Ginder's opinion, are "overplayed and should be locked up for 30 years." He suggested that a qualified board compile a standard hymnbook for Catholic churches.

**Pope Pius,** addressing the Pontifical Academy of Science in Rome, where scientists from the United States, China, and six European countries had gathered, said there was no conflict between the Bible and scientific conclusions setting the age of the earth at 5,000,000,000 years and that of the stars at 10,000,000,000 years. "True science," the Pope said, "discovers God in an ever-increasing degree."

## WORLD

**Those familiar with the glib excuses** people make for not going to church may be interested in the following parody, written by a Lake Crystal, Minn., pastor, and printed in Minnesota papers:

"Why I Do Not Attend the Movies

"1. The manager of the theater never called on me.

"2. I did go a few times, but no one spoke to me. Those who go there aren't very friendly.

"3. Every time I go they ask me for money.

"4. Not all folks live up to the high moral standards of the films.

"5. I went so much as a child, I've decided I've had all the entertainment I need.

"6. The performance lasts too long. I can't sit still for an hour and three quarters.

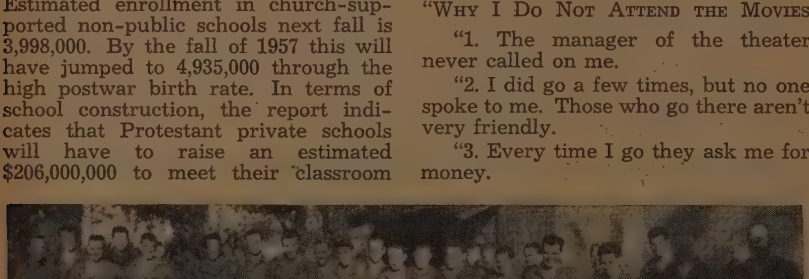
"7. I don't care for some of the people I see and meet at the theater.

"8. I don't always agree with what I hear and see.

"9. I don't think they have very good music at the theater.

"10. The shows are held in the evenings, and that's the only time I am able to be at home with the family."

**In Little Rock, Ark.,** churches of eight denominations and the YMCA at the time this issue went to press were planning to portray the life of Jesus in their second annual Christmas parade. Forty-four floats will pass down the main streets of Little Rock and terminate at the steps of the State Capitol for a Christmas lighting ceremony. — In Springfield, Ohio, another Christmas parade depicting scenes of the Nativity was scheduled to follow a fifty-block city route in the shape of a cross, through the center of Springfield. Last year thirty-two floats were in the line of march for Springfield's first Christmas parade.



**The First Lutheran Congregation to Assemble in Seoul Since the Korean Outbreak**

Fifty-five Lutheran servicemen from the U. S. met for Communion service on Reformation Sunday at the Episcopal Cathedral. Lutheran services, planned and conducted by four of our chaplains in Korea, are held each Sunday. On this picture are Chaplains J. F. Gaertner, Paul Heitmann, Martin Kretzschmar, and Wesley J. Kuhn

## DEATHS

**Max Braunersreuther** (September 21, 1880, Beikheim, Bavaria, Germany, to November 14, 1951, Osmond, Nebr.), son of Michael and Johanna Koehler Braunersreuther; graduated Wartburg, Dubuque, Iowa, 1909; ordained, Chicago, Ill., 1912; served Missouri Synod parishes at Blair and Osmond, Nebr., Judson, N. Dak., and Friberg, Minn. In 1937 illness necessitated his retirement. He spent most of his remaining time at Osmond, Nebr. His widow, one daughter, and one son survive him. Funeral services were conducted from Immanuel Lutheran Church at Osmond, November 17. Theo. Wieting

**Martin Luther Steup** (June 22, 1880, New York City, N. Y., to November 29, 1951, Holyoke, Mass.), son of the Rev. H. C. and Ottilie Kunz Steup; graduated Concordia Seminary, St. Louis, 1902; assistant pastor, St. John's, New York City, 1902 to 1909; St. Peter's, South Norwalk, Conn., and St. Paul's, Westport (from 1918), Conn., 1909 to 1922; First Lutheran Church, Holyoke, Mass., 1922 to 1951. He served as a pastor for forty-nine years. In 1905 he married Emily Gradwohl, St. Louis, who with two daughters survives him. Funeral, December 1, from First Lutheran Church, Holyoke. The Rev. Bernard Janssen of Danbury preached the sermon; the Rev. Karl Blake of Glastonbury was liturgist; the Rev. Walter Menzel and the Rev. Casimir David officiated at the grave. Walter E. Menzel

## New Publications

**...als of Prayer No. 109.** "Sacred Sevens." By Wm. H. Eifert.

**...chtsbuechlein No. 109.** "Wir sahen seine Herrlichkeit." By Wm. Lochner. Concordia Publishing House, St. Louis. Daily Devotions from January 1 to February 21, 1952. 10 cents per copy.

The devotions for January 1 to February 21, 1952, present an English series "Sacred Sevens" by the Rev. Wm. H. ...rt of Indianapolis, Ind., and German ...tions by the Rev. Wm. Lochner of ...vaukee, Wis.

**...Lutheran Annual 1952.**

**...erikanischer Kalender 1952.** Concordia Publishing House, St. Louis, Mo. 50 cents each.

Guest editor of this year's English ...l, with Mr. O. A. Dorn, is the Rev. John Herrmann, who provides a quick sum...y of Synod's work throughout the ...ld. Literary editor of the German edi... is again Dr. John Theo. Mueller. ...or of the extensive statistical section ...e Rev. Armin Schroeder. The direc... of stations again incorporates the in...national ministries. Separate rosters of ... and women teachers are supplied. ... anybody get along without one of ...e annuals?

**...cational Studies Nos. 171—180.** The Literature Committee of the Lutheran Women's Missionary League, Western District. 3091 Bellerive Drive, Normandy 21, Mo. 50 cents; topics individually, 10 cents each.

The committee herewith presents ten ...dy guides for women's groups. The ...erican Lutheran Publicity Bureau, the ...eat Ridge Foundation, the local society ... member of the L. W. M. L., and Gam... Delta concern Synodical Conference ...ncies; The American Bible Society, the ...l Scouts, parent-teacher associations, and the Bavarian Mothers' Service of the Evangelical Lutheran Church, concern wider activities; Christmas caroling and the Altar Guild involves local interests. These studies should prove most helpful.

**This Day.** Christmas edition. Concordia Publishing House, St. Louis, 1951. Single copy, 35 cents; $3.00 per year.

This is a pat on the back for our colorful brother and a reminder to our readers that the Christmas issue with its "Christmas Gospel in Woodcuts" and its "Garland of Christmas Memories from Many Lands" is a wonderful keepsake and Christmas remembrance, even if belated, for any friend.

## Announcements

### Ordinations and Installations

**PASTORS**

**Installed:**

*Boehlke, M. R.*, St. John, Audubon, Iowa, by W. Kanning, Nov. 25.
*Boehnke, G. H.*, St. John, Kimball, Nebr., by E. Walter Bellmann, Nov. 25.
*Goehring, J. Geo.*, First, Willows, Calif., by W. G. Pultz, Nov. 18.
*Greene, E. E.*, Peace, West Bend, Iowa, by A. C. Krueger, Nov. 18.
*Jank, R. A.*, Grace, Sumner, Iowa, by E. O. Potratz, Nov. 11.
*Kramer, Howard*, Pilgrim, Louisville, Ky., by O. A. Schedler, Nov. 18.
*Mueller, Herman W.*, Peace, Monroe, Wash., by Paul H. Schaus, Nov. 18.
*Ruff, J. H.*, missionary in the Greater Chicago Area, in Faith Church, Arlington Heights, Ill., by C. F. Dankworth, Nov. 18.
*Schmiege, Erick H.*, Grace, Brandon, Man., Can., by D. R. Ortner, Nov. 25.
*Schulz, David*, Zion, Southey; St. Paul, Cupar, Sask., Can., by A. Erthal, Nov. 11.
*Vetter, Eugene H.*, St. Paul, Linkville, Mich., by Karl H. Trautmann, Nov. 18.

**Commissioned:**

*Liebenow, George H.*, Chaplain of the Lutheran Mission Association of Greater St. Louis, in Good Shepherd Chapel, St. Louis, Mo., by R. W. Braun, Oct. 21.

**TEACHERS**

**Installed:**

*Haack, Fred W.*, Trinity, Danville, Ill., by A. C. Bernthal, Sept. 2.
*Kirchhoff, F. A.*, St. John, Detroit, Mich., as Instructor in Detroit Lutheran High School, by G. T. Otte, Nov. 25.
*Meichsner, Hubert*, Concordia, Fort Wayne, Ind., by Walter Klausing, July 15.
*Moritz, H. C.*, Immanuel, Elmhurst, Ill., by E. T. Lange, June 11.
*Wilbert, Warren*, St. John, Detroit, Mich., as Instructor in Detroit Lutheran High School, by G. T. Otte, Nov. 25.

### Cornerstone Layings

*Ogilvie, Minn.* St. Paul, church, Sept. 23.
*Oswego, Kans.* St. Paul, church, Sept. 16.
*Racine, Wis.* Redeemer, church, Nov. 4.
*Wheaton, Ill.* St. John, church, Nov. 11.
*Wyandotte, Ill.* Peace, church and educational unit, Nov. 18.

### Dedications

*Affton, Mo.* Salem, church, Dec. 2.
*Atkins, Iowa.* St. Stephen, school, Nov. 4.
*Golden, Ill.* Holy Cross, church, Nov. 18.
*Gretna, La.* Salem, church, Oct. 14.
*Milaca, Minn.* St. Paul, church, Sept. 23.
*Ogilvie, Minn.* St. Paul, church, Sept. 30.
*River Grove, Ill.* Bethlehem, church, Nov. 4.

### Anniversaries

*Flint, Mich.* Our Savior, the 25th, Nov. 11.
*Hazen, N. Dak.* Trinity, the 25th, Oct. 7.

### Official Notice

*Pastor G. C. Schramm*, Alhambra, Calif., was appointed Visitor of Circuit 5, Southern California District, to replace Pastor E. W. David, who was called to his heavenly home.—ARMAND E. MUELLER, *President Southern California District.*

### Notice

Anyone knowing of Lutherans moving into the Huntsville, Ala., area, is asked to notify *Pastor Paul E. Krohn*, 317 Sherman, Decatur, Ala. Lutheran services are now being held in the Episcopal Chapel at 4 o'clock each Sunday afternoon.

### Available

Complete *Communion set*, common cup. Price: $20. Write REV. FRED M. BEVERSDORF, Box 391, Troy, Ill.

## FINANCIAL REPORT

**Receipts, February 1, 1951, to November 30, 1951**

| Districts | Budget Account |
|---|---|
| Alberta and British Columbia | $ 9,880.64 |
| Atlantic | 71,084.16 |
| California and Nevada | 29,551.82 |
| Central | 314,553.91 |
| Central Illinois | 122,712.94 |
| Colorado | 21,988.40 |
| Eastern | 76,989.50 |
| English | 174,280.06 |
| Florida-Georgia | 6,843.46 |
| Iowa East | 76,000.00 |
| Iowa West | 134,412.03 |
| Kansas | 88,882.52 |
| Manitoba and Saskatchewan | 3,468.57 |
| Michigan | 263,002.22 |
| Minnesota | 244,478.46 |
| Montana | 9,070.05 |
| North Dakota | 43,081.91 |
| North Wisconsin | 133,274.70 |
| Northern Illinois | 276,179.29 |
| Northern Nebraska | 60,000.00 |
| Northwest | 46,752.64 |
| Oklahoma | 19,433.51 |
| Ontario | 20,413.67 |
| South Dakota | 37,232.78 |
| South Wisconsin | 211,210.52 |
| Southeastern | 38,996.48 |
| Southern | 8,105.69 |
| Southern California | 35,625.00 |
| Southern Illinois | 74,149.54 |
| Southern Nebraska | 89,572.29 |
| Texas | 41,264.08 |
| Western | 280,942.84 |
| Total from Districts | $3,063,433.68 |
| Direct Receipts | 65,304.41 |
| GRAND TOTAL | $3,128,738.09 |

**OPERATING STATEMENT**

| | 1950 | 1951 |
|---|---|---|
| ...dget Requirements, 2/1 to 11/30 | $3,541,666.67 | $3,958,333.33 |
| ...dget Receipts, 2/1 to 11/30 | 2,644,545.37 | 3,128,738.09 |
| OPERATING DEFICIT | $ 897,121.30 | $ 829,595.24 |

THEO. W. ECKHART, *Assistant Treasurer*

### Changes of Address

**Pastors:**

Anderson, Luther H., 2708 McKinley St., Minneapolis 18, Minn.
Bennhoff, William, *em.*, 3837 Kenwood, Indianapolis 8, Ind.
Boehnke, G. H., Kimball, Nebr.
Buuck, LeRoy E., 5326 Bluffton Road, Fort Wayne 8, Ind.
Duchow, M. F., 865 N. W. Fifth, Grants Pass, Oreg.
Elfman, Henry E., 6937 Garden Grove Ave., Reseda, Calif.
Faszholz, Oliver W., Logan, Iowa
Going, Roland W., 1744 South St., Burlington, Iowa
Grefrath, Nathan K., 2689 Sussex S. E., Warren, Ohio
Haertel, Robert, 3911 Greenwood Ave., Louisville, Ky.
Hilgendorf, Carl, 3412 Lincoln St., Alton, Ill.
Hopmann, Roland, 1537 Baltimore Ave., Hot Springs, S. Dak.
Ilten, William H., P. O. Box 353, Clinton, Iowa
Kuegele, Martin F., Shobonier, Ill.
Lewis, Arthur T., Box 352, Tonasket, Wash.
Lindemann, Herbert, 433 W. Oakdale Drive, Fort Wayne 6, Ind.
Meyer, Theodore A., 305 Elizabeth St., Fort Collins, Colo.
Mueller, Howard E., 5317 Buena Vista Drive, Kansas City 3, Kans.
Mueller, H. A., *c. r. m.*, 15428 Biltmore, Detroit 27, Mich.
Schinnerer, Carl T., Jr., 15855 Bringard Dr., Detroit 5, Mich.
Schmiege, E. H., 827 Sixth St., Brandon, Man., Can.
Schramm, Norman, McIntosh, Minn.
Schulze, Victor, 1110 Logan, Caldwell, Idaho
Seehase, A. C., Mellen, Wis.

**Teachers:**

Bierwagen, Albert, R. 1, Lake Zurich, Ill.
Breitwisch, Gilbert H., Giddings, Tex.
Grabau, H. C., Box 92, Leigh, Nebr.
Heine, Gilbert, 3512 Pillsbury Ave., Minneapolis, Minn.
Kamprath, William M., 213 Addison, Twin Falls, Idaho
Luebke, Melvin W., Lutheran School for the Deaf, Box 12, Mill Neck, L. I., N. Y.
Zeddies, Leslie R., 1513 Melrose, Chicago 13, Ill.

# A Mighty Song for Christmas

BY RICHARD R. CAEMMERER

CHRISTMAS is a festival of high mood and breathless beauty. Hence we need the artist to help us find and express our joy. More—we need the Christian artist, who himself feels that joy for the reason that we do. For our Christmas joy comes with the insight that the Babe in the Manger is God's own Son, sent to redeem us from sin and free us from death. "Unto you is born the Savior."

Albrecht Duerer was a great painter who had the faith of a Martin Luther concerning the birth and life and death of Jesus, almost before Luther himself did. More than two centuries after Duerer, and a few hundred miles north of his city, lived another artist, a musician, J. S. Bach, who had the same insights. In him Luther's doctrine came to a climax of expression, all the more explicit and direct since he wrote his music to underscore the message of sacred words.

### *The Christmas Oratorio*

During the last and climactic period of Johann Sebastian Bach's life, while he was a composer and choirmaster in Leipzig, he prepared cantatas for every Sunday and festival of the Church Year. He found time to construct several compositions in a larger mold—his *Passions*, and the *Mass in B Minor*. Unique among his longer works is his *Christmas Oratorio*.

Bach was a Christian man who regarded it to be his calling to honor God and help people through his music. His house was swarming with children, who all sang and played music to God's glory likewise. In a big family, hardship and death became regular visitors, and tears mingled with joy again and again. When Bach set himself to express the moods of Christmas in music, all of the good cheer of every celebration in church and family welled up in his soul. But he could not forget that this same cheer had to be applied to the problems of sorrow and death, that the light of Christmas had to prepare for the light of heaven.

So it is that the *Christmas Oratorio* is cast in a huge mold. It is longer than six of the average cantatas, and it was planned, in its rendition in 1733, to be sung in six services: Christmas Day, the Day after Christmas, the Second Day after Christmas, New Year's Day, the Sunday after New Year, and the Festival of the Epiphany. This gave Bach the opportunity to explore every facet of the joys of Christmastide and make every application to the thoughtful worshiper.

### *Songs for the People*

Just as Albrecht Duerer had sought to interpret the great truths o the Christian faith to people in their own language, namely throug woodcuts and prints, so Bach sought to interpret the climax of h message to his hearers in the musical language which was familia to them, namely the chorale. That was a spiritual song, beginnin with the time of Luther, which expressed a sacred truth in simpl and singable words, to a tune frequently borrowed from the fol music of the time. Chorales became a standard part of worship, i church and in the household, of every Lutheran European famil and America soon heard them too. As in the cantatas and th *Passions*, so in the *Christmas Oratorio* Bach utilizes great chorale every time that his message arrives at a peak.

### *The Child is Born*

The first three sections of the *Christmas Oratorio* are based on th story of Luke 2:1-20. Early in the First Section the hearer is le to pray:

> How can I fitly greet Thee,
> How rightly Thee extol,
> Of man the best beloved,
> Thou Treasure of my soul!
> O Lord, I pray Thee, carry
> The torch to light my way,
> That I may know Thy pleasure
> And serve Thee day by day.

Shortly thereafter, against dialogue by another voice, comes this:

> He came among us, meek and poor,
> That He know what we endure.
> In heaven rich in wealth are we,
> There like the angels we will be.

The Christmas Section ends with Luther's carol:

> Ah, Jesus, Child, my heart's Delight,
> Make here Thy little bed this night,
> My heart will be a shrine for Thee,
> So dwell Thou there in peace with me.

### *The Shepherds Come and See*

In the section for Christmas Monday comes the chorale most closel associated with the *Christmas Oratorio:*

> Break forth, O beauteous morning light,
> And fill the heav'ns with glory;
> Ye shepherd folk, restrain your fright,
> And hear the angel's story;
> This little Child, whom you will see,
> Our Comfort and our Joy will be,
> 'Gainst Satan will sustain us,
> And peace at last regain us.

his brilliant chorus expressing the Angels' Song, Bach under-
s the idea of "to all men" and the note of glory. The section
ludes with the chorale:

In chorus now to Thee we raise
With mighty voice our song of praise;
That Thou, our long awaited Guest,
Hast come at last, beloved and blest.

he Third Section describes the coming of the shepherds; a chorale
es the application to us all:

That God has blessed His people thus
Shows His mighty love for us.
All Christendom must thus adore
And joyous thank Him evermore. Kyrieleis.

n Alto aria sings thereafter: "Hold thou forever, my heart, to this
ader, make it part of thee, make it truly part of thee." And the
rale resolves:

Thee my Master faithful serving
Here live I, Here I die
With faith unswerving.
Then my soul to heaven soaring
Up will rise Through the skies
Joyous and adoring.

### *Jesus for the New Year*

The Gospel for New Year's Day is Luke 2:21, and the Fourth Section
ects on the redemptive work of the Savior. Thus the opening
orus:

Bow, ye thankful, kneel and praise ye,
Before the Father's throne.
Christ the Lord came to save you,
God for Him your sins forgave you,
Christ the Lord from the pit of hell will raise you.

A magnificent solo for Bass reflects upon the Savior's work:

Immanuel, O Word so sweet,
My Jesus, safe retreat,
My life my Jesus gave me.
My Jesus died that He might save me.
My Jesus' image dear I prize,
A joy to light my eyes.
My Jesus is my heart's Delight,
My Comfort sure and Beacon bright.

The Soprano sings her faith, with the chorus echoing the last word
each stanza:

Say, my Savior, tell me rightly,
Shall Thy name the least affright me?
Cause me terror or dismay?
Nay, say Thou ever, Nay!

Should I think of death with sadness,
Nay, Thy Word keeps fear away.
Shall not I be filled with gladness?
Yea, my Savior, say Thou, Yea!

The chorale closes the section:

Jesus, be my firm Foundation,
Jesus, guard Thou well my soul.
Jesus, save me from temptation,
Jesus, be my only Goal.
Jesus, keep me in Thy favor,
Jesus, let me never waver.

### *Jesus King and Helper*

The Fifth Section introduces the story of the Wise Men, Matt.
:1-6, and highlights the thought of Jesus as King. The closing chorale
as the hearer pray:

In my heart of hearts the chamber
Was a gloomy, dreary place,
All unlike a royal palace,
Thou didst fill it with Thy grace,
Royally its walls adorning,
Like the sunshine in the morning.

The Sixth Section brings the story through Matt. 2:12. The accent is not on the mission theme of Epiphany, common in our time, but on the Christian's ability to stand up under sorrow and be wholly consecrated to Jesus. Thus the chorale:

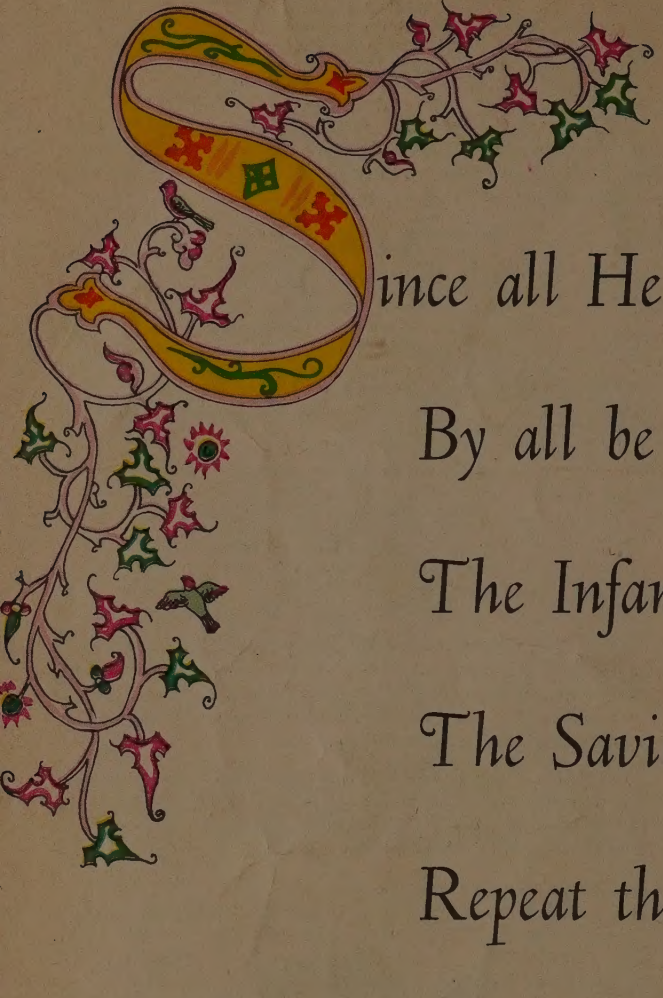
I stand beside Thy cradle here,
O Jesus, Child so tender,
The all which Thou hast given me,
Which I to Thee surrender,
Take Thou my spirit, take my soul,
My heart and mind in Thy control,
And graciously receive them.

The final chorale of the entire work, to the tune so dear to Bach which we know as "O bleeding head, now wounded," views the Christian with Christ in glory:

The triumph is completed,
Our Savior, Christ the Lord,
Has vanquished and defeated
The fiend and all his horde.
Sin, death, and hell and Satan
The faithful may defy.
God summons His elected
To Him in heaven high.

Thus the *Christmas Oratorio* bids the worshiper ponder, not merely a tiny baby in a manger, but the work of saving mankind from sin and death, the hope of a life beyond the grave, God's protection in our daily calling and the difficulties of this present world, and his resources for adoring Christ as King.

We hope all our readers will pray the thoughts of these chorales this Christmastide! If, in addition, you can sing them, or hear them by live voice or recording, so much the better. But always, always, praise the Lord, for Christ is born!



Since all He comes to ransom,

By all be He adored,

The Infant born in Bethl'em,

The Savior and the Lord.

Repeat the hymn again:

"To God on high be glory

And peace on earth to men!"

This fourth stanza of "A Great and Mighty Wonder," Number 76 in the *Lutheran Hymnal*, comes from the Greek hymn of St. Germanus, 634-734 A.D. John Mason Neale's translation first appeared in 1862. Editors of the *English Hymnal*, 1906, coupled this hymn with the tune "*Es ist ein' Ros'*." Michael Praetorius's *Musae Sioniae*, 1609, provides the present setting.

SPRINGFIELD COLLEGE
SPRINGFIELD OHIO
SEPT. 53